

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Crossing the Plains With Handcarts

Sacrifice Has Always Been a Characteristic of the Saints

(See article page 724)

THE SIN AGAINST THE HOLY GHOST

By ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF TWELVE APOSTLES

WHEN the Pharisees in their wickedness declared that Jesus cast out devils by the power of Beelzebub, the prince of devils, He said unto them:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men.

And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come."—Inspired Scriptures.



ELDER SMITH

The mission of the Holy Ghost is to lead those who are entitled to the gift, which is conferred by the laying on of hands, in all truth and righteousness. The Saviour told His Apostle that the Comforter would dwell in them and testify of the Father and the Son, would guide them in all truth, and show them things to come. In the revelations given to the Church in this day, these same promises are made, and the mission of the Holy Ghost is declared to be exactly what it was in the former dispensations. Therefore, a person who will walk in the light as that light is revealed by the third member of the Godhead, will know with a positive and unerring understanding that Jesus is the Christ and the Redeemer of the world, and the plan of salvation will be plainly

comprehended.

The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten. So positive and powerful are the teachings of the Spirit that when a man receives the knowledge and partakes of the power of God thus received, which can only come after receiving the covenants and obligations belonging to the New and Everlasting Covenant, and he then turns away from this knowledge and these covenants, he sins knowingly. It is for this reason that the Lord has said:

Thus saith the Lord concerning all those who know my power, and have been partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

Concerning whom I have said there is no forgiveness in this world nor in the world to come—

Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame. (Doctrine and Covenants 76: 31-35.)

In harmony with this, the writer to the Hebrews said:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

And have tasted the good word of God, and the powers of the world to come.

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (Hebrews 6: 4-6.)

Peter said that "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy commandment delivered to them," and John called it a sin unto death. It is a sin unto death, for it brings a spiritual banishment—the second death—by which those who partake of it are denied the presence of God and are consigned to dwell with the devil and his angels throughout eternity.

All who partake of this, the greatest of sins, sell themselves, as did Cain, to Lucifer. They learn to hate the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent. The spirit of murder fills their heart and they would, if they had the power, crucify

our Lord again, which they virtually do by fighting His work and seeking to destroy it and His prophets. Before a man can sink to this bitterness of soul he must first know and understand the truth with a clearness of vision wherein there is no doubt. The change of heart does not come all at once, but is due to transgression in some form, which continues to lurk in the soul without repentance, until the Holy Ghost withdraws, and then that man is left to spiritual darkness. Sin begets sin, the darkness grows until the love of truth turns to hatred and the love of God is overcome by the wicked desire to destroy all that is just and true. In this way Christ is put to open shame, and blasphemy exalted.

How fortunate it is that in the mercy of God there will be comparatively few who will partake of this awful misery and eternal darkness.—(From *The Instructor*.)

Elder Smith

APPROXIMATELY 36 years ago Elder Joseph Fielding Smith, author of this enlightening article, was preaching the Gospel as a traveling Elder in Nottingham district. Today he is a member of the Council of Twelve Apostles and Church historian. He is author of several doctrinal and historical works, among them *Essentials of Church History and The Way to Perfection*. He is also a member of the Philosophical Society of Great Britain.

Elder Smith was born in Salt Lake City July 19, 1876, the son of President Joseph F. Smith and Julina Lambson Smith.

"TO THOSE WHO SACRIFICE"

By Elder Lane W. Adams

"THE happiest and most significant day in my life was the day Elder — came to my door. He seemed almost frightened as he handed me a tract at the end of a simple but sincere introduction."

This, perhaps, is a representative statement which is felt, if not expressed, by the majority of Church members who have been introduced to the Gospel on their doorsteps. To that elder they feel indebted.

Missionaries

WILLINGNESS to sacrifice has always been characteristic of Latter-day Saints. With the same spirit as that of saints who left their homes in Britain to cross 1,500 miles of trackless western lands with handcarts in 1856 (see cover) Latter-day Saints today sacrifice to sustain missionaries.

Since the first missionary journey in the restored Church (the journey to eastern America of Samuel Harrison Smith, brother of the Prophet, in June, 1830) more than 60,000 missionaries have been sent out, at the cost of more than £40,000,000. None of them has received remuneration from the Church for his services, each being supported by himself or his parents and through the hospitality of the saints. There are now more than 2,000 travelling elders in the 32 missions, 110 of them in Britain.

Surely the missionary system of the Church is one of its cardinal beauties. Upon the unselfish and Christian principle of sacrifice it is built, and in the beneficent virtue of love, love for humanity and the Gospel, it finds motivation.

More than 60,000 young men and women have gone into the world as ambassadors of the Church. Each mission fulfilled portrays a living example of love and sacrifice eclipsed by but few. The multiplied examples are multiplied evidence of the virility and truthfulness of Mormonism. To the faithful and loving parents of these missionaries, a tribute of a King would be inadequate. For they are the ones behind the scene who are sacrificing and in many cases toiling unceasingly to sustain a son or daughter in the mission field. In many instances a missionary leaves his home relatively insecure in a testimony of the Gospel. His parents, fully aware of this, are more than willing to accept the fact that their missionary's life is greatly shaped by this experience—that perchance he will find some other religion which to him seems superior, and this, to them, would be most heart rending. Faith that their son or daughter will have his or her inherent testimony awakened drives chance into oblivion. The result is as President Grant has stated. "I know, in my acquaintance, of no missionary who has re-

turned home saying: 'I have found the Church of England—or some other church—is the truth.'"

To our parents, who day and night support us with their faith and prayers, whose love and devotion are a constant encouragement, we gratefully express our filial appreciation.

JOY FROM AN EXTRA JOURNEY

By Elder Rev. A. Skidmore

ONE sultry June afternoon in 1913 young Florence May Draper bade her mother goodbye in Bletchley, Buckinghamshire. She was leaving for Australia to keep house for an invalid relative there.

Boarding the s.s. *Limerick*, she was soon on her way across the smooth sea. During the eight week's journey the little group on the boat became well-acquainted, and Florence May became particularly friendly with a Mrs. Kate Tipping of Brisbane. As the ship plowed for days over the blue Atlantic, through the desert-flanked Suez canal and then through the tropical Straits of Java they spent many hours seated on the deck chairs chatting and enjoying the white-caps and scenery.

Their friendship continued in the beautiful land of the south, and they often visited each other in Brisbane.

One Sunday afternoon as they sat conversing, it was suggested that they go to church "for a change."

"I want to go to a church I've never been to before," resolved Florence May. She had never been much of a church-goer and cared little for religion.

"All right. Let's go and hear the Mormons," Mrs. Tipping suggested.

Florence was a bit startled. But out of the thrill for adventure she went to the meeting that evening. It was held in the only Mormon chapel in Australia at that time—a small wooden hall with a few stocky benches. There were about thirty people there, listening attentively to the words of young men who said they were elders from Salt Lake City.

As one of the Americans arose to speak, Florence May turned to Mrs. Tipping. "I know that man. I saw him offer an old lady a seat in a tram a few days ago," she whispered.

The service was brief and simple. But the speakers seemed to be sincere and spoke with power and a tone of conviction. A feeling of kindness and friendliness seemed to permeate those present. The warm spirit impressed Florence May Draper. She became interested in the message of Mormonism. After a few months of prayerful investigation, she was baptized by Elder Joseph T. Quayles.

A year and a half later Florence May's mother requested that she return to England, but as neither of them had the necessary means for ship passage, she planned to save it. Little by little she saved, until in the early part of 1920 she had sufficient funds for the return journey. Then came news of her mother's death. The desire to return to England left her. What was she to do with the money?

Many Australian members of the Church were emigrating to Utah. She went to the American consul's office and was told that she might prepare for the journey—being English born her name appeared near the top of the quota list.

As this courageous woman prepared to sail for America, a feel-

(Continued on page 733)

AUXILIARY GUIDE FOR DECEMBER

PRIESTHOOD

Sunday, December 1. Activity Reports should be given first and what time remains should be devoted to the topic: Knowledge. See the outline, page 110, Quorum Bulletin and Gospel Doctrine Sunday School Lessons, fourth quarter.

Sunday, December 8. Activity Reports. Topic: Godliness. See Quorum Bulletin, page 110.

Sunday, December 15. Activity Reports. Topic: Charity. See Quorum Bulletin, page 111.

Sunday, December 22. Activity Reports. Topic: Current Events for the year.

Sunday, December 29. Activity Reports. Topic: Open, including a discussion and preparation for the coming year.—CONWAY A. ASHTON.

GENEALOGICAL DEPARTMENT

Second Week. Every family which does not have birth, marriage, and death information about its members placed on Pedigree Charts and One Family Group Records should make up a Family Record by using those sheets. This class period may be used for this purpose.

Fourth Week. Every family should file a copy of their Family Record in the Church archive. This class period may be devoted to copying records for this purpose.—CONWAY A. ASHTON.

SUNDAY SCHOOL

SACRAMENT GEM FOR DECEMBER

“FOR God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3: 16.)

The following article gives good suggestions for teachers. The Mission board hope that every officer and teacher will read this thoughtfully. Objectives and lesson helps for December will appear in a special bulletin.

TEACHING AND “THE INSTRUCTOR”

Should all Sunday School teachers have *The Instructor*? In this day of over-burdening costs, is the help we get worth the price we pay for it?

We might answer that by asking, “Is Sunday School teaching worthwhile?”

Offhand we will say there is no question about it. Think a moment. Certainly all *good* teaching is worthwhile; but is all teaching good? I count that teaching worthwhile that is honest, sincere, and the best the teacher can do.

When is teaching honest? When, among other things, it shows a fine sense of values in choice of detail, when it gives pupils a “whole loaf” of understanding and opportunity rather than an hour spent in chasing trivialities. This requires adequate preparation.

Certainly all teaching is not the teacher’s best. It is too casual, too

hurried, too lacking in preparation. Too many teachers read what they have at hand and without any definite idea of method or procedure go before their classes trusting to their fund of facts and inspiration. To depend on that alone is not enough.

If these things are true, even in part, good teaching depends on preparation and preparation depends on directed study. To the missionary his Bible, Book of Mormon, etc., are as essential as the meals he eats.

A good teacher doesn't think twice of buying books and journals necessary for his growth. He accepts them as part of his equipment. Yet many Sunday School teachers fail to get help for teaching that should be infinitely more worthwhile. What profit it us if we convert the entire world and lose our own soul?

I think there are some who can do good teaching without *The Instructor*. There are those whose learning and experience are extensive enough for that. Yet even one so competent needs *The Instructor*. He needs the message that will come through it from the head. He needs to feel the power it has for welding all Sunday School teachers into a united group. Then his inspiration, his study and teaching will take the general direction of the group. His objective will be one with this great Brotherhood of Sunday School workers. I doubt if a persistent reader of *The Instructor* will be an indifferent teacher.

In the Doctrine and Covenants the Lord says, "Seek ye out of the best books words of wisdom; seek learning even by study and by faith."

Again He says: "Oh, ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may be found blameless at the last day."

"With all your heart—" having a sincere sense of the obligation and privilege that is yours; "With all your mind and strength—" honest in your efforts, using every means within your power; increasing that power by directed work and study.

If we take this attitude, if we count the best we can do as none too good; if we consider every child as precious as any convert on whom elders spend all their time and means we will not ask if it pays to have *The Instructor*. We shall welcome it with open hands eager for the direction it gives our study, for the Spirit it puts into our work. We shall consider it not only an help but a necessity. We shall be able to say at the last judgment—"I used every means within my power. I gave it my best."—(DOROTHY CLAPP ROBINSON, *The Instructor*.)—CONWAY A. ASHTON.

A HIGHER LAW

EACH of us possesses many characteristics which we can to a certain degree develop or eliminate. I wish to call attention to one of these characteristics: the disposition to take offence easily and then develop a hatred toward the offender. It has been my observation that any one who continues to harbour the offence in his heart and think of it day after day creates for himself a severe punishment which is like a mental whip with which he can scourge himself every time he thinks of it. It always seemed such an unreasonable thing to see a sensible man or woman brood over an offence to the extent that it made their life miserable as well as many of their nearest friends unhappy for them. When Jesus lived among men they spat upon Him and crowned Him with thorns, yet they could not offend Him. He lived a higher law and so can we.—ELDER THOMAS D. REES, in the *Austral Star*.

THURSDAY, NOVEMBER 14, 1935

EDITORIAL

RESPONSIBILITY FOR SIN

RECENTLY we heard the idea proposed that a person, such as a national dictator, for illustration, could not be held personally responsible for all that he does because he is only a tool in the hands of the Almighty in bringing to pass events long predicted by divinely inspired prophets. This idea partakes of the nature of the doctrine of predestination—the doctrine of God's appointment from eternity of a person to heaven or hell.

Needless to say this doctrine and the doctrine of the free agency of man are not in agreement. But individual free agency is fundamental to the plan of salvation—it is a vital principle in the Gospel of Jesus Christ. So we do not accept the doctrine of predestination. To do so would make our preaching needless. Men would be powerless to save themselves through the mercy of God. Struggle as they might, their fate was determined. Predestination would carry them into heaven or hell in spite of anything they would or could do.

On the other hand, we have the words of the hymn, the first and last stanzas of which follow, which accord with the principle of free agency:

Know this that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

But if we take the downward road,
And make in hell our last abode,
Our God is clear, and we shall know
We plunged ourselves in endless woe.

“The prime purpose of man's mortal probation is to afford him opportunity of choice between good and evil, with both of which he has ample experience. The attribute of justice, recognized as an essential part of the Divine nature, forbids the thought that man should receive the promise of reward for righteousness, and threat of punishment for evil deeds, if he possessed no power of independent action. It is no more a part of God's plan to compel men to do right than it is His will to permit evil powers to force men into sin.

“The possession of free agency necessarily entails individual responsibility. Man is free to choose for himself and is therefore justly held to strict accountability for his acts.” (*Ready References.*)

No, man cannot with avail excuse himself for his wrong-doing by ascribing his acts to predestination. God uses no one as a puppet. It is true, of course, that God, having a fore-knowledge of what men would do, has, through inspired prophets, painted pictures of conditions that would prevail in certain future times and foretold some events that did and will come to pass. But these events were, or will be, all due to men exercising their free agency.

In saying this we do not forget that Jesus said to His disciples: "It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17: 1; also Matthew 18: 7). This statement, however, in no way nullifies or conflicts with the principle of free agency. It was Satan's rebellion that drove him out of heaven, not man's need of opposition the overcoming of which would give him valour and strength. Indeed, in his discussion of the need of "opposition in all things" Lehi makes it clear that this is necessary in order that man may have opportunity to exercise his free agency. (2 Nephi 2: 15, 16.)

It seems to be man's nature to seek an alibi—to blame conditions or someone else—as an excuse for wrong-doing. In other words, he is prone "to pass the buck." But with God, who cannot be deceived, none of this will succeed. He "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Romans 2: 6-8). In his glorious vision on the Isle of Patmos, John "saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20: 12.)

The doctrine of individual responsibility, based upon free agency, and reward according to merit or work done is fundamental in the Gospel of the Master. Let no one deceive himself by believing it will be otherwise.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH F. MERRILL will speak at Kingsley hall, Old Market street, Bristol, Sunday, November 17. President Herbert S. Millard of Bristol district will conduct the meeting.

Leeds district conference will be held in Westgate hall, Bradford, Sunday, November 17. Sessions will begin at 10 a.m., 2: 30 p.m. and 6: 30 p.m. President Joseph J. Cannon will be principal speaker. A social will be held Saturday evening, commencing at 5 p.m.

Sheffield district conference will convene November 23-24 in Sheffield branch chapel, Lyon and Ellsmore roads.

LEADERS IN THE MISSION

President George H. Bailey of Sheffield District

By ELDER FRANK EDSON ELLIS

SORROW and deep despair clouded the faces of George H. Bailey and his wife as they stood with bowed heads and tear-filled eyes at the bedside of two-year-old George Jr. He lay dying of pneumonia. For two weeks the disease had threatened his life, and now he lay there still. Each breath seemed to be the last. The doctor had declared the case hopeless.

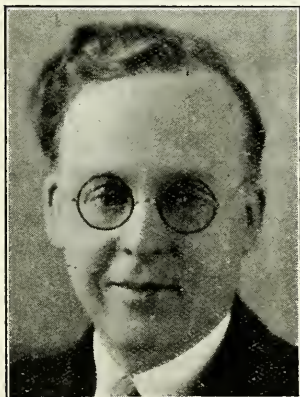
But deep in the bosom of the afflicted child's father remained one hope—the healing power of the living God manifested through His servants, the elders. Elders Fielding K. Smith and Kimball Mellor were called in. The situation was explained to them. They laid their hands upon the head of young George and administered to him. He was promised that he would sleep that night—something he had not done for a fortnight—and that he would recover and live. Throughout the night he rested peaceably. Upon arriving in the morning, the doctor remarked, "Isn't that boy dead yet?" And when he looked upon him, added, "Well, he is a miracle."

Georgie recovered and today is a sturdy, healthy lad of 11 years.

Such was a faith-promoting incident showing the power and goodness of Almighty God in the life of President George H. Bailey of Sheffield district, oldest district president in England from the point of service. He was set apart to preside over the district by President James H. Douglas June 24, 1934, becoming the first local district president in England since the War.

Born in Sheffield January 18, 1896, in the humblest circumstances, he was the sixth child of a family of 13. His father, Thomas Bailey, was a pipe layer for Sheffield Gas company. His mother, Florence Emily Mathews Bailey (who died only last October 13), was a good Latter-day Saint mother. George's parents manifested an implicit faith in God, and some of the most strengthening incidents in his early boyhood came when, in times of dire poverty with every vestige of human help gone, his mother would call the family around the board and pour out her soul to God, not complaining but always grateful and with kindly appeal ask for help.

When George was five years old he began school, but poor health often kept him at home. He left school to work at the



PRESIDENT BAILEY

age of 13 years, having learned little more than how to read and write.

Expressed in his own words, his greatest inclinations as a boy were: "To find an avenue through which I could express my deep disgust for the gross inequality which abounded around me and help overthrow the yolk of oppression from which so many had suffered."

As a young man he was associated intimately with the missionaries, who greatly influenced his character. He could see in the lives of these young men that kind of service which would ultimately free the world from the oppression which to him was so sickening.

In reading the Book of Mormon, Brother Bailey built for himself an ideal in life. He says of it:

Like the oasis rising upon the horizon of the barren desert beckoning the weary traveller to come and take rest and refreshment and to receive strength to renew his perilous journey across the sandy wastes, so did the Book of Mormon rise upon the horizon in my mortal life, beckoning me to come and partake of the eternal truths contained therein, and thereby be fortified against the evils besetting my journey through life and be safely led to the goal eternal.

During the early days of the World war, Brother Bailey volunteered. He was in training until May, 1915, when he was discharged because of illness. In 1916, when Zeppelins raided Sheffield, dropping bombs within a quarter of a mile of the branch chapel, he was there to witness the blowing of tiers of houses to the ground, pinning human bodies in the fallen debris and snuffing out the lives of 26 persons. The horror of that evening will live forever in his memory. Thoughts

of it intensify his strong feeling for peace.

March 3, 1917 he married Ethel Bray, youngest child of a family of six, who had never known the joy of a mother's tender love, her mother having passed away when Ethel was but one year old. Reared in the school of hard knocks, she developed a sweet tenderness toward others. Eager to listen to the Gospel message and quick to grasp its significance, she soon came into the Church. In their span of married life they have been blessed with seven daughters and one son: Ethel, 17; Vera, 16; Edna, 15; Joyce, 14; George H. Jr., 11; Jean (deceased); Barbara, five, and Irene, two.

As an ardent worker in the Church, President Bailey has held many and varied offices: Sunday School secretary, assistant Sunday School superintendent, Sheffield branch clerk, second counsellor in the branch presidency, branch president for 11 years

Sheffield District

ELDER A. CARDON, who had been labouring in Staffordshire, carried the restored Gospel into Sheffield vicinity in the autumn of 1841. In a letter to Editor Parley P. Pratt of the *Milennial Star* (December 1841), he related how he and his companion converted five preachers and 14 members of a religious society in Doncaster. Their place of meeting became the branch hall. From Doncaster the elders went to Sheffield.

On motion of Elder Cardon, Sheffield and Chesterfield were organized into a district at May 15, 1842 Mission conference. Doncaster was originally in Leeds district.

Barnsley, Doncaster, Rawmarsh and Sheffield branches compose present-day Sheffield district.—W. J. A.

and then district president. His faith and persistency in serving, as seen in his steady climb in office, have won for him his present position. Arduously he works and consults with his counsellors, Brother James H. Bargh and Herbert Bailey.

President Bailey's occupation is that of a workman in Eclipse Razor company of Sheffield. His spare time is spent almost wholly in performing the duties of the Church. Such service, he believes, is the shortest way to happiness.

Rather short in stature, with light, wavy hair, blue eyes, clear complexion and always a happy air about him, he is loved by everyone. Having little schooling, his life has always been one of diligent study. He has done so remarkably well. Although comparatively young, his vast experience and wonderful knowledge make him an outstanding speaker. With a faith in the living God unsurpassed and a burning testimony in the Gospel, he utilizes every opportunity to preach the Message—at work and among his associates. As a father he is loved and idolized by his children. Faithfully he serves and is always ready to do whatever the authorities ask of him. Truly he lives according to his favourite passage of scripture :

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (Book of Mormon, 1 Nephi 3 : 7.)

NEWS OF THE CHURCH IN THE WORLD

Lectures conducted recently by President Arthur Gaeth of Czecho-Slovakian mission have attracted considerable interest in Prague. An average of more than 100 persons, 90 per cent of whom were non-members, attended each of the seven public discourses given over a six-day period. Texts of the lectures were "Is Religion a Dead Issue?" "Does Life Baffle You?" "Why the Evils in Modern Society?" "What Constitutes Evil?" "Can We Escape Eternity?" "Whither Shall We Look for Guidance?" "What Can Modern Man Believe?"

Strides forward in Relief Society work throughout the world were shown at the recent conference (attended by 6,000 women) of that auxiliary in Salt Lake Tabernacle. Sister Laura Salzner reported 54 Relief Societies in Swiss-German mission, covering western Germany and Switzerland. Swiss members had recently collected 30 large packages of clothing to distribute among the poor. Sister Hazel B. Tingey, former president of Aus-

tralian mission Relief Societies, said that during her six-and-one-half years in that mission she travelled approximately 200,000 miles (about eight times around the world) visiting growing groups. Sister Geneve J. Dalton, former Relief Society president of South African mission, declared that the women's organization in that mission had shown a 200 per cent increase in the past six years. President David O. McKay was principal speaker at the conference, his text being "Home Building as An Art."

Northwestern States mission choir at Seattle, Washington has won for the past two successive years first place trophy in competition with other church choirs of that city. A victory this year will give the Latter-day Saint group permanent possession of the cup, Mission President Joseph Quinney Jr. announces. Combining with Portland choir, the Seattle choir recently participated in a Columbia Broadcasting system programme under the auspices of the M.I.A.

JOY FROM AN EXTRA JOURNEY

(Concluded from page 725)

ing came to her that before leaving she should visit her sister, who lived in Mapleton, about eighty miles north of Brisbane. So she journeyed to her sister's home. As they had not met since Florence May became a Mormon, she was soon called upon to give her reasons for becoming one of these "strange" people. She did her best, only to realize that "a prophet is not without honour save in his own country" and among his own people.

She did not give up, however, but returned to Brisbane and urged the conference president to lend some help in the task of convincing her people of the necessity for a prophet in this day. Her plea was that the elders would not be turned away without a hearing. Elder James H. Harris, in charge of the work in Queensland, promised to send some one along on condition that she would secure a hall and an audience.

She felt reluctant to visit landlords or hire an hall because of the prejudice against Mormonism. After offering a sincere prayer, she ventured out to interview an hall owner, but had only taken a few steps from her sister's home when she met two elders of the Church. A feeling of joy and thankfulness came over her. One of the elders explained that they had felt impressed to come along without waiting longer to hear from her.

Florence May's relatives gave them a friendly reception, and, upon learning that they had been unable to secure accommodation in the township, offered to provide for them. That was the beginning of five days and nights of spiritual feasting. Sleep had little attraction, so interested were they in the Gospel as taught by the elders. They marvelled at the story of the Prophet receiving the records, the glorious plan of eternal progression and the Latter-day Saint conception of the personality of the God-head.

IN September of that year, 1920, Florence May's sister and her husband were baptized, and a month later their four eldest children entered the waters of baptism in Mapleton. The younger ones were blessed in the Church.

Florence May's sister died four years later and her husband married again. His second wife joined the Church. The eldest daughter married in 1929 and her husband became a member of the true Church of Christ.

That is a story of an interesting proselyting experience of Sister Florence May Mitchell, who today is an active member of St. Albans branch of the London district, having since returned to her native land. She is filled with thankfulness to the Lord for being able to have brought joy to her relatives through the Gospel. Through her trip to Mapleton 17 of them have joined the Church. The visits to her sister's home had drawn so much from her purse that when permission for entrance into America came, she did not have the necessary funds for the voyage, but she did have the knowledge that she had helped in saving souls and in assisting them to see the eternal truths in the restored Gospel of Jesus Christ. That was ample compensation.

SCOTTISH DISTRICT CONFERENCE

THE power of prayer in the life of the Prophet Joseph Smith was stressed by President Joseph F. Merrill of European missions in his address at the evening session of Scottish district conference in Masonic hall, 30 Abbotsford place, Glasgow, Sunday, November 3. President Merrill also showed how prayer had helped him to gain his personal testimony, which came after nine years of continued supplication to the Lord.

Other speakers during the evening meeting, attended by 150 persons (fifty of them non-members), were Sister Emily T. Merrill, consulting adviser of women's auxiliaries for European missions, Dr. James Lloyd Woodruff of Los Angeles stake high council and Elder Henry R. Pearson. Conducted by District President William Stout, the meeting also included selections from the Mission M Men quartette.

President Joseph J. Cannon of British mission, Elder Elvon G. Jackson and Sister Constance Woodruff of Los Angeles spoke at

the afternoon session, conducted by Brother Robert McQueen of the district presidency. Elder Bertram T. Willis issued the M. I. A. slogan challenge and it was answered by Sister Jean Gates (Bee-Hive), Brother Robert Martin (Boy Scout), Sister Margaret Thompson (Gleaner), Sister May Houston (Adult Mother) and Brother John Houston (Adult Father). Musical contributions included a vocal duet by Sisters Minia and Jessie Thompson, vocal solos by Elder James S. Astin and Sister Tillie Buchanan and a number from the Quartette.

Speakers at the morning meeting, conducted by Brother McQueen, were District President Stout, Supervising Elder Roscoe G. Ward, Elders Reed W. Ellsworth, Richard G. Smith, Dean W. Francis, Alexander McLachlan Jr. and William R. Firmage and Sister Elizabeth Cornwall, Mission Primary supervisor. This service was preceded by a testimony meeting.

A social was held in Masonic hall the preceding Saturday evening.

OF CURRENT INTEREST

Sport—George Nepia, Maori Rugby player who is described by Sports Editor W. R. G. Smith of *Sunday Express* (November 3) as "perhaps the greatest living full-back," is on his way from his New Zealand home to Britain. He has been signed on to play with Streatham and Mitcham team of London. Editor Smith writes further: "The signing of Nepia has set the Rugby world talking. There is no doubt that he will be as big a 'draw' as Alex James in Soccer." Nepia, who was a member of the 1924 All-Blacks who went through an unbeaten tour in England, is a Latter-day Saint. That word is brought by Sanatorium Reid, another Latter-day Saint, playing on the New Zealand team now touring Britain (*Star* September 12).

Spinach—"Spinach has always been one of the most advertised of all health foods. There is scarcely any other vegetable which has been prized so highly in the practice of dietetics as this green vege-

table. In cures at Carlsbad it has played an important part. The doctors at this famous watering resort have found for years that spinach greatly favours the action of the bowels. . . . Spinach is relatively rich in nitrogenous substances, in hydrocarbons and in iron sesquioxide. . . . It is of value in anæmia, not only because it contains great amounts of iron, but because it also contains chlorophyll, which has a chemical formula similar to that of goemoglobin. It has been found that spinach contains the highest content of vitamin A of any common vegetable that has been investigated, being weight for weight, when fresh, a little richer than butter. Weight for weight, too, it is about as rich as milk in vitamin B, and it contains antiscorbutic vitamins also. Spinach, moreover, is rich in calcium in highly utilizable form. Spinach is one of the most valuable of all our health vegetables.—EDWARD PODOLSKY, M. D. in *New Health*.

FROM THE MISSION FIELD

Arrivals—Arriving in London Tuesday, October 29, new elders were assigned as follows: Elder Brigham Spencer Young (Salt Lake City), Birmingham district; Elder Arlund Taylor Christensen (Rexburg, Idaho), Newcastle district; Elder Theron Lee Labrum (Nampa, Idaho), Leeds district; Elder Stanford J. Robison (Salt Lake City), Newcastle district; Elder Rodney James Shirley (Salem, Idaho), Leeds district; Elder Marvin Glen Butterworth (Salt Lake City), Birmingham district; Elder Leslie Derbyshire (Salt Lake City), Leeds district, and Elder John Edward Cameron (Salt Lake City), Newcastle district.

—**Released**—Elder L. Dean Hickman, who has laboured in Liverpool, Nottingham and Manchester districts (supervising elder in the latter), was honourably released to return to his Salt Lake City home October 20. Elder E. Jay Milne, who laboured in Liverpool and Newcastle districts (supervising elder in the latter) and as Mission publicity director, was honourably released to return to his Los Angeles, California home November 2.

Transfers—Elder John W. Boud was transferred from Liverpool district to British mission office November 1 to serve as Mission assistant secretary. Elder Richard Rees was transferred from Leeds

district to British mission office November 1 to serve as Mission recorder. Elder William F. Homer was transferred from British mission office to serve as European mission secretary November 11. Elder Ralph E. Baddley was transferred from European mission office to Bristol district November 11 to serve as supervising elder. Elder Orson K. Taylor was transferred from London to Birmingham district November 1, and Elder Spencer J. Klomp was transferred from Leeds to Liverpool district November 1.

—**Doings in the Districts: London**—Nearly 80 persons frolick-

ed at Southwest London branch M. I. A. Hallowe'en party in Battersea Town hall Tuesday, October 29. The branch activity committee planned the event, which included a one-act play, games, community singing, and refreshments, which were served by the Relief Society.

Prejudice Fails

DISPELLING prejudices toward Mormonism, growing out of ill-founded traditions, have been the scores of favourable newspaper articles appearing during the past fortnight on the arrival in Britain of Elder Brigham Spencer Young, fourth descendant of President Brigham Young. Virtually every large newspaper in Great Britain and Ireland published salutary interviews. In addition, Movietone News filmed a sketch of Elder Young.

Excerpts read: "Mr. Young emphasized that Mormon missionaries either supported themselves or were helped by their families as there was no payment from Church funds."—*Western Morning Post*. "We are not here to cart off a lot of women to Utah. It's ridiculous. Polygamy died out forty years ago."—*Daily Mirror*. "All Mormons practise athletics, eat fruit and keep in perfect bodily condition."—*News Chronicle*. "No Mormon smokes, drinks or tastes tea or coffee."—*Yorkshire Evening Post*. "Mormons make ideal husbands—at least that is the impression Mr. Brigham Young, youthful descendant of the famous leader of the Mormons, gave me in the first interview he has given a woman since landing in Britain."—*Daily Sketch*.

Hallowe'en night was celebrated by Southwest London branch Relief Society under the direction of Sister Ann M. Bickerstaff at the home of Sister Clara Vincent. Special guests were Branch President Samuel Hislop and Brother W. H. Bickerstaff of the Mission Sunday School board.

Manchester—Bolton branch hall was scene of a masquerade Hallowe'en party Friday, November 1. One of the highlights was Master George Taylor's depiction of Scimpole of schoolboy fame.

District President William Gregson was in charge of a baptismal ceremony in Manchester branch chapel Saturday, November 2. The following were baptized by Elder Melvin M. Richards: Brother Thomas Whalley, confirmed by Supervising Elder Keith L. Freeman; Sister Ida Pendlebury, confirmed by Elder Franklin Gunnell, and Donald Barton, confirmed by Elder James Calderwood. All are members of Bolton branch.

Leeds—Leeds branch hall was dimly lighted, with figures of bats and witches looming in the darkness Wednesday, October 31, as members and friends celebrated

Hallowe'en eve. The programme, conducted by Elder Ervin M. Skousen, included games and competitions, a mock surgical operation by the elders, and ghost stories around the fire.

Liverpool—Wigan branch social committee sponsored a social and dance in the branch rooms Wednesday, October 30, Brother Frank Brindle acting as master of ceremonies. The Relief Society, under the direction of Sister Lavina Webster, catered for refreshments. Vocal selections were given by Brothers William Worrall and Frank Monks and Sister Mary Tinsley. Sister Madeline Ellison contributed recitations, and dance music was furnished by Brother Charles Rickard and Frank Monks.

Branch President E. George Patey officiated at a memorial service for the late Brother Gordon Gardner at Liverpool branch hall Sunday, November 10. Brother Gardner died October 5 (*Star* October 17). In addition to his family in Liverpool, he is survived by a brother, A. Jamieson Gardner, and a sister, Mary Gardner, of Boston, Mass., and a brother, John Gardner, of Phoenix, Arizona.

DEATH

LIVERMORE—Funeral services for Benjamin Ernest Livermore, 39, were held at the Rochdale home of his sister, Sister Eleanor F. Greenwood, under the direction of Elder Keith L. Freeman Saturday, October 19. He passed away at

Liverpool Road hospital, London, Tuesday, October 15. Elders Freeman and Philip Badger gave funeral sermons and Elder L. Dean Hickman dedicated the grave in Rochdale cemetery.

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